

Maah E Rajab Ki Bida'atey



Roman Urdu

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Bismillahirrahmanirraheem

Shuru Allah ka naam le kar jo bada meharbaan aur nihayat raham wala hai.

MAAH E RAJAB KI BIDA'ATEY

ATEERAH E RAJAB

Maah e rajab hurmat wale chaar mahino mein se ek hai, Arab door e jahalat mein is maah ki taazeem karte they aur is mein janwar zibah karte they jise "**Ateerah**" kaha jata tha aur eid ul azha ki qurbaani ki tarha ye cheez inke darmiyaan aam taur se raej thi, aagaaz e islam mein Nabi Sallallahu Alaihi Wa Sallam ne usko barkarar rakkha lekin baad mein ye mansookh ho gaya, Allama ibne qayyim al jauzi Rahimahullah "Tahzeeb Sunan Abu Dawood" mein imaam ibne Manzar Rahimahullah ka qaul nakal karte hai k: Arab jahiliyat k daur mein rajab k mahine mein janwar zibah karte they, aur baaz musalmano ne bhi ise kiya phir Aap Sallallahu Alaihi Wa Sallam ne is se mana kar diya aur farmaya: "**LA FARA'A WALA ATEERAH**" ye to na fara'a jayez hai aur na hi ateerah.

Fara'a: janwar k pehle bacche ko kehte hai jise arab daur e jahalat mein apne butoo k naam par zibah karte they.

Ateerah: rajab mein zibah kiye jaane wale janwar ko kehte hai.

chunanche loog is mumaniyat ki wajah se is se baaz a gaye.

lihaza rajab ka ateerah jayez nhi hai neez isme ahle jahiliyat ki mushbihat bhi hai jo mamnoo hai aur is liye bhi k zibah karna ibadat hai aur ibadat tofeeqi hai lekin

is ka matlab ye nhi hai k maah e rajab mein mutlakan janwar zibah karna jayez nhi balke is se muraad ye hai k zibah karne wala jo ye aqeedah rakhta hai k wo rajab ka zabiha hai ya maah e rajab ki taazeem karte hue janwar zibah karta hai wo najayez hai.

RAJBI UMRAH

Baaz loog kasrat se is mahine mein umrah karte hai aur ye gumaan karte hai k is maah mein umrah ada karne ki degar mahino par fazilat aur khasusiyaat hai halanke khasusiyaat k sath maah e rajab mein umrah ada karna be asal wa be bunyaad hai kyunki aap Sallallahu Alaihi Wa Sallam se is baare mein koi hadees sabit nahi hai balke Aap Sallallahu Alaihi Wa Sallam ne apni zindagi mein chaar martaba umrah kiya hai aur unme se koi bhi rajab k mahine mein nhi kiya hai chunanche Arwah bin Zubair Razi Allahu Anhu ne masjid e nabawi k andar Abdullah bin Umar Razi Allahu Anhu k is qaul k: "Aap Sallallahu Alaihi Wa Sallam ne ek umrah rajab mein kiya tha" k baare mein hazrat Ayesha Razi Allahu Anha se pucha to Ayesha Razi Allahu Anha ne farmaya: "Allah ta'ala abu Abdur Rahman par raham farmaye Aap Sallallahu Alaihi Wa Sallam ne jo bhi umrah kiya hai mein us mein aap k saath hazir thi aur Aap Sallallahu Alaihi Wa Sallam ne kabhi bhi rajab k mahine mein umrah nhi kiya". (Sahih Bukhari)

Agar rajab k mahine mein umrah karne ki koi farziyat hoti to Aap Sallallahu Alaihi Wa Sallam apni ummat ko us se zarur aagah farmate jesa k Aap ne ye bayan farmaya k: "Ramzan mein umrah karna hajj k barabar hai". (Sahih Bukhari wa Sahih Muslim)

Lihaza har kisam ki fazilat aur khair wa bhalayi Nabi Sallallahu Alaihi Wa Sallam ki iqtada aur pervi karne mein hai aur Nabi Sallallahu Alaihi Wa Sallam ne rajab mein kabhi bhi umrah nhi kiya hai balke aap ne charo umreh hajj k mahine mein kiye hai, is liye umrah ka sab se afzal waqt maah e ramzan aur hajj k mahine hai is k

alawa wo saal k bakya mahino ko ek dusre par koi fazilat nhi hai khawah wo rajab ka mahina ho ya koi aur mahina ho.

Neez ibadato ko aese aukaat k sath khaas karne jinki shariyat ne takhsees nhi hai jayez nhi hai kyunki kisi shaks ko ye ikhtiyaar hasil nhi hai sirf Allah aur uske Rasool Sallallahu Alaihi Wa Sallam hi kisi ibadat ko kisi waqt k sath khaas kar sakte hai.

RAJBI SIYAAM WA QAYAAM

Maah e Rajab k andar aejaad kardah bida'ato mein se khasusiyat k saath is mahine mein siyaam ya qayaam ka ehtamaam karna bhi hai, iska ehtamaam karne wale aesi hadeeso ka sahara lete hai jinme se kuch hadeese zaeef aur aksar hadeese mouzu (manghadat) hai.

Sheikhul islam ibne taimiyah Rahimahullah farmate hai: "Rajab aur shabaan k mahine ko ek saath rooze ya aetakaaf k liye makhsoos karne k baare mein Nabi Sallallahu Alaihi Wa Sallam aap ke Sahaba Razi Allahu Anhum aur Aa'imma e muslimeen se koi cheez warid nhi hai balke Sahih Bukhari wa Muslim mein sabit hai k Rasool Allah Sallallahu Alaihi Wa Sallam shabaan ka roza rakhte they aur saal mein shabaan se ziyada kisi aur mahine mein (nafli) rozey nhi rakhte they albatta jaha tak rajab k rooze ka talluq hai to uski saari hadeese zaeef balke mauzu hai, Ahle ilm inme se kisi bhi hadees par aetamaad nhi karte hai aur wo is zaeef k qabeel se nhi hai jo fazail k andar bayan ki jaati hai balke wo aam taur se ghadi hui jhooti hadeese hai". (Majmua E Fatawa 25/290-291)

Allama ibne Rajab Rahimahullah farmate hai: "maah e rajab k rooze ki fazilat mein Nabi Sallallahu Alaihi Wa Sallam aur aap k Sahaba e Kiraam Razi Allahu Anhum se koi cheez sahih sabit nhi hai". (Lataiful ma'arif safi no. 140)

aur Hafiz ibne Hajar Rahimahullah farmate hai: "Maah e rajab ki fazilat ya is ke rooze ki fazilat ya is k kisi makhsoos din k rooze ki fazilat ya is mahine mein kisi makhsoos raat ka qayaam karne ki fazilat mein koi sahih hadees warid nhi hai jo qabil e hujjat ho mujhse pehle Imam Abu Ismaeel al Harvi Rahimahullah ne bhi isi baat ki sarhat ki hai". (Tabiyeenal ajaba bima wa radafi fazal rajab safa no. 5)

Allama ibne Qayyim al Jauzi Rahimahullah nafli rooze k silsile mein Nabi Sallallahu Alaihi Wa Sallam k tareeqekaar ka zikr karte hue kehte hai: "Aap Sallallahu Alaihi Wa Sallam ne musalsal teen mahino- Rajab, Shabaan aur Ramzan ka rooza nhi rakha hai jesa k kuch loog karte hai na hi aapne kabhi rajab ka rooza rakha hai aur na hi uske rooze ko pasand farmaya hai balke aap se uske rooze ki mumaniyat se talluq hadees marvi hai Jise ibne Maja ne zikr kiya hai". (Zaadul maad jild 2 safa no. 64)

Neez Sahaba E kiraam Razi Allahu Anhum ki ek jamaat se rajab k rooze ki karahat marvi hai yaha tak k umar farooq Razi Allahu Anhu rajab k mahine mein rooza rakhne wale ko durra lagate they jab tak k wo khane k liye bartan mein apna haath na rakhde, aur kehte they: rajab kya hai? rajab ki ahle jahiliyat taazeem kiya karte they, jab islaam ka zamana aya to use chood diya gaya.

Ulama e Salaf k mazkoora kalaam se ye wazey ho jata hai k maah e rajab mein khasusiyaat k saath siyaam wa qayaam karna be asal hai aur ise rooze k liye khaas karne mein iski taazeem lazim aati hai jo ahle jahiliyat ki mushabihat hai aur jo kisi qaum ki mushabihat ikhtiyaar karta hai uska shumaar usi mein hota hai, neez ye deen k andar ek bida'at hai kyunki aap ne iska hukam nahi farmaya aur na hi ise khulafa e rashideen, degar sahaba e kiraam, tabayi aur salaf saliheen ne kiya hai, aur is silsile mein warid nasoos mauzu aur zaef hone par jamhoor ulama ka ittefaaq hai.

SALATUR RAGAA'IB

Maah e rajab ki bida'ato mein se ek salatur ragaa'ib bhi hai jo maah e rajab ki pehli jume'raat ka rooza rakhne k baad pehle juma ki raat ko magrib aur isha ki namaz k ma'baeen padhi jati hai.

Is bida'at ko sar anjaam dene k liye ek aesi hadees ka sahara liya jata hai jo mutafakka taur par mauzu (manghadat, khud saakhta) hai, ye namaz 12 rakaat hai, har rakaat mein surah fatiha k baad 3 martaba surah qadr aur 12 martaba surah ikhlaas padhi jati hai, har 2 rakaat par salaam phera jata hai namaz se faragat k baad 70 baar Darood Shareef padha jata hai aur is ke baad 2 sajdeh kiye jaate hai aur har 1 sajdeh mein 70 baar (**SUBBUHUN KUDDOOSUN RABBUNA WA RABBUL MALAAA'IKATU WARRUH**) padha jata hai, is k baad apni haajat ka sawal kiya jaye to haajat puri ho jayegi phir is namaz ki wo fazilate bayan ki gayi hai jo bazaar e khud us hadees k batlaan ka pata deti hai, masalan us shaks k saare gunah bakhsh diye jayege khuwah samandar k jhaag k barabar ho, qayamat k din wo apne ahle khana k 7 loogo ki shifa'at karega, azaab e qabr se nijaat payega, medaan e mehshar mein wo namaz uske sar par saaya kafan hogi. Is hadees ko Allama ibne jauzi Rahimahullah ne al mauzuaat mein zikr kiya hai.

Salatur ragaa'ib sabse pehle baitul muqaddas mein 480 hijri k baad aejaad ki gayi is se pehle kisi ne bhi is namaaz ko nhi padha. (Al hawadas wa al bada'a laabi bakr al tartooshi)

Is namaz k bida'at aur gair sharayi amal hone mein koi shak wa shubah nhi khususan jab k ye namaz karoon mafzala k baad aejaad ki gayi hai, na to ise Nabi Sallallahu Alaihi Wa Sallam ne padha, na aap k sahaba Razi Allahu Anhum mein se kisi ne, na tabayi, na taba tabayi aur na hi salaf saaliheen Rahimahullah ne, halanke wo baad mein aane wale loogo se kahi zayada khair wa neki k harees they.

Sheikhul islam ibne Taimiyah Rahimahullah farmate hai: "Salatur ragaa'ib ki koi asal nhi hai balke ye no aejaad karda (bida'at) hai lihaza ye na jamaat k saath padhna mustahab hai aur na hi infiraadi taur par, balke sahih muslim mein sabit hai k Nabi Sallallahu Alaihi Wa Sallam ne juma ki raat ko qayam karne k liye aur juma k din ko roza rakhne k liye khaas karne se mana farmaya hai aur is silsile mein jo asar zikr kiya jata hai uske jhoot aur manghadat hone par ulama muttafiq hai, salaf aur aa'imma ne sirey se is ka zikr hi nhi kiya hai". (Majmua E Fatawa 23/132)

Neez aap Rahimahullah farmate hai: "Aa'imma e deen is baat par muttafiq hai k salatur ragaa'ib bida'at hai na to ise Rasool Allah Sallallahu Alaihi Wa Sallam ne masnoon karaar diya aur na hi aapke khulafa ne aur na hi aa'imma e deen masalan imam malik, shafi, ahmad, abu hanifa, soori, ouzayi wagaira Rahimahullah mein se kisi ne bhi ise mustahab nhi samjha hai, aur is k baare mein jo hadees marvi hai wo hadees ki maarfat rakhne walo ki nazar mein mutafakka taur par jhoot hai". (Majmua E Fatawa 23/134)

Imam Nouvi Rahimahullah se salatur ragaa'ib k bare mein daryafat kiya gaya k wo sunnat hai ya bida'at? to aap ne jawab diya: ye ek kabeeh aur sakht napasandeeda bida'at, aur munkir baato par mushtamil hai, lihaza is ko tark karna, is se kinara kushi ikhtiyaar karna aur uske karne wale par nakeer karna zaruri hai, bahut se mumalik mein iske karne walo ki kasrat se dhooke mein nahi padna chahiye aur na hi is baat se dhooke mein aana chahiye k ye bida'at "Quwatul Quloob" aur "Ahya e uloomuddeen" wagaira kitabao mein mazkoor hai kyunki bila shubah ye ek batil bida'at hai, aur sahih hadees mein Nabi Sallallahu Alaihi Wa Sallam ne farmaya: "jis ne hamare is amr (deen) mein koi aesi cheez aejaad ki jo is se nhi hai to wo mardood (na kabil e kabool) hai". (Fatawa E Nouvi safa 40)

Imam ibne Qayyim Rahimahullah farmate hai: "Isi tarha rajab k pehle juma ki raat ko salatur ragaa'ib padhne ki hadeese Nabi Sallallahu Alaihi Wa Sallam par jhoot ghadi hui hai". (Al munaarul muneef safa no. 95)

Maloom hua k rajab k pehle juma ki raat ko padhi jane wali namaz ek napasandeeda aur kabeeh tareen bida'at hai ise na Rasool Allah Sallallahu Alaihi Wa Sallam ne masnoon kiya hai aur na aap k khulafa e rashideen mein se kisi ne aur na hi aap k sahaba Razi Allahu Anhum wa tabayi aur mashoor aa'imma e deen mein se kisi ne ise mustahab samjha hai, jabke wo loogo mein sab se jayada khair wa bhalayi aur fazail Amaal k harees they.

JASHN E SHAB E ISRA WA MERAAJ

Rajab k mahine mein anjaam di jaane wali munkir bida'ato mein se is ki 27vi shab ko isra wa meraaj ka jashan manana hai, jis k andar aesi ibadate ki jati hai jis k baare mein Allah ta'ala ne koi daleel nahi utaari hai, is raat ko jashan manana aur use mukhtalif ibadato k liye khaas karne ke aetabaar se galat hai:

Awwalan: Isra wa meraaj ka waqiya jis raat ko paish aya uski tareek is k mahine aur saal ki ta'een ki koi daleel nahi, is silsile mein ulama ne 10 se zayed aqwaal par ikhtilaaf kiya hai is liye ise maah rajab ki 27vi raat k sath khaas karna be asal wa be buniyaad hai.

Saniyan: Agar is raat ki ta'een sabit bhi ho jaye tab bhi hamare liye jayez nhi k hum is raat mein koi aesi ibadat kare jise Allah aur uske Rasool Sallallahu Alaihi Wa Sallam ne mashroo nahi kiya hai, chunanche ye sabit anhi hai k Aap Sallallahu Alaihi Wa Sallam ne is raat ko jashan manaya hai ya ise kisi ibadat k saath khaas kiya hai, isi tarha aap k baad aap k khulafa e rashideen aur degar sahaba e kiraam Razi Allahu Anhum ne bhi ise nahi manaya hai, agar is ka jashan manana mashroo hota to Rasool Allah Sallallahu Alaihi Wa Sallam ise apne qaul ya fael k zariye ummat k liye zarur bayan karte aur agar is tarha ki koi cheez hui hoti to wo maroof wa mash'hoor hoti aur use sahaba e kiraam Razi Allahu Anhum hum tak zarur nakal karte, kyunki unhone Nabi Sallallahu Alaihi Wa Sallam k mutalliq har us cheez ko hum tak nakal kiya hai jis ki ummat ko zarurat hai is mein kisi kism ki

kami nhi ki hai balke wo loog har bhalayi ki taraf sabkat karne wale they agar is raat ko jashan manana mashroo hota to wo is mein pehal karne wale hote lihaza unke baad aane wale kisi shaks k liye jayez nhi hai k wo islaam k andar koi aesi cheez aejaat kare jise unhone nahi kiya hai.

Salisan: Is jashan k andar mukhtalif unwa'a wa iksaam k munkiraat wa gair sharai umoor anjaam diye jaate hai aur tajjub khaiz baat ye hai k is jashan ko manane wale aksar aese loog hote hai jo shariyat k wajibaat tak ka ehtamaam nahi karte, baaz to bilkul namaz nahi padhte aur baaz masjido mein namaz ba jamat k liye hazir nahi hote lekin in bida'ato mein bahut sargarmi ka muzahira karte hai.

Lihaza ye deen e islaam ka hissa nahi hai, balke ye deen k andar ziyadati aur aesi shariyat ka aejaat hai jis ka Allah ta'ala ne hukm nahi diya hai, aur Allah k dushmanaan yahood o nasaara ki inke apne deen k andar kami baishi karne aur usme bida'at aejaad karne mein mushabihat hai, neez is se deen mein nuks wa kami aur is par ye ittehaam lazim ata hai k wo kaamil nahi hai aur aesa shaks zubaan e haal se ye kehta ahi k **NAUZU BILLAH** Muhmmad Sallallahu Alaihi Wa Sallam ne tableegh e Risalat mein khayanat se kaam liya hai isi tarha is k andar bahut se ahadees e Rasool Sallallahu Alaihi Wa Sallam ki sareeh mukhalifat hai jin mein deen k andar bida'at aejaad karne se daraya gaya hai.

RAJAB K KUNDEY

Bahut se loog is mahine mein imam Jaafar saadiq k naam k kundey bharte hai aur is ko sabit karne k liye ek jhooti kahani ka sahara lete hai jis ka ma hasal ye hai k madina munawwara mein ek gareeb lakkadharey ki biwi ne jo wazeer k ghar jhaadu deti thi ek din mehal k darwaze k paas imam Jaafar bin muhammad ko apne sathiyo se farmate hue suna k jo shaks aaj 22 rajab ko naha dho kar mere naam k kundey bhare, phir Allah se jo bhi dua mange kubool hogi warna qayamat k din wo meri girebaan pakad le, chunanche us lakkadhaaran ne aesa hi kiya aur

us ka shohar bahut sa maal le kar wapas loota aur ek shandaar mehal taameer karke rehne laga aur wazeer ki biwi ne kundey ki haqeeqat tasleem karne se inkaar kar diya to uske shohar ki wazarat chali gayi phir jab usne tauba ki aur kundey ki haqeeqat ko tasleem kar liya to uski wazra'rat bahaal ho gayi, uske baad badshah aur uski qaum k loog har saal dhoom dhaam se kunday manane lage.

Is farzi kahani ko agar sharayi hesiyat se dekha jaye to pata chalta hai k is mein ek shirkiya amal ki dawat di gayi hai kyunki usmein Gair Allah (Imam Jaafar saadiq) k naam ki nazar wa niyaaz di jati hai aur Gair Allah k naam ki nazar wa niyaaz karna shirk hai is liye k nazar maan'na ibadat hai aur ibadat sirf Allah ta'ala k liye makhsoos hai ise kisi dusre k liye anjaam dena Allah ta'ala k saath shirk hai lihaza kisi Nabi, wali, buzurg, peer wagaira k liye nazar maanna shirk hai aur wo nazar baatil hai usko pura karna jayez anhi hai, Nabi Sallallahu Alaihi Wa Sallam ne irshaad farmaya: "jo shaks ye nazar maane k wo Allah ta'al ki ita'at karega use chahiye k apni nazar puri kar k Allah ki ita'at kare, aur jo shaks Allah ta'ala ki nafarmani ki nazar maane to use chahiye k Allah ki nafarmani na kare yani apni nazar puri na kare." (Sahih Bukhari)

Isi tarha is kahani k andar 22 rajab ko kundey karne ki baat kahi gayi hai jis ka imam Jaafar saadiq k yaum e pedaish ya wafaat se koi talluq nhi hai kyunki rajab k mahine mein na unki pedaish hui hai aur na wafaat, neez madina k andar jis wazarat aur badshahat ka zikr kiya gaya hai to taareekh mein uska koi zikr nahi milta, balke imam Jaafar sadiq k door e hayaat mein musalmano ka darul khalifa ya to damishk mein raha hai ya bagdaad mein, galiban ye shirkiya rasm degar rasoom ki tarah shiyo se sunniyo k yaha a gayi hai, jo haqeeqat mein jalilul qadr Sahabi **Hazrat e Muaviyah Razi Allahu Anhu** k yaum e wafaat (22 rajab) par khushi manate hai lekin is par parda daalne k liye lakkadhaarey ka afsaana taraash liya hai.

Isi tarha rajab k kundey bharne wale us dauraan Allah ta'ala ki halaal kardah cheez goosht aur machli khane se parhaiz karte hai, jo Allah ta'ala k is farman k khilaaf warzi hai: **(YAA AYYUHAL LAZEENA AAMANU LA TUHARRIMU TAYYIBAATI MA**

AHAL LALLAHU LAKUM) Ae emaan walo Allah ta'ala ne jo pakeeza cheezey tumhare waaste halal ki hai unko haraam mat karo. (Surah Maidah Surah no. 5 Ayat no. 87)

Allah ta'ala se dua hai k Allah ta'ala hamari is bida'at se hifazat farmaye aur jo hamare bhai is bida'at mein muftala hai Allah ta'ala unhe hidayat de aur Siraat E Mustaqeem par hum sabko jama farmaye aur Allah ta'ala is kitab ko hamare liye Sadqa e Jaariya banaye. (Aameen Ya Rabbal Alameen)

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